WESTERN RECORDER.

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EXTRACTS

FROM Mr. BEMAN'S ORATION.

(Continued from page 161.)

If there is any prominent fault in this excellent oration, it must be sought for, we think, in the introduction and opening of the subject. And here, we can only say, that the speaker seems to have commenced his discourse without all that preparation of feeling, which is usual with him; and to have proceeded rather too far, before his emotions became kindled.—After two or three pages, however, every thing like frigidity disappears; and we become thoroughly enlisted in the interesting train of illustrations which are passing before us.

In tracing the connexion between christianity and mental improvement, &c. the speaker first notices the assertion, that "the christian religion is not friendly to the progress of human knowledge." The truth of this assertion he utterly denies; and supports his position by the most stubborn facts and conclusive arguments. Under this head we find the following passage:

"The charge which is here preferred against the Christian system, that it is not adapted to the expansion and cultivation of the intellectual powers—would apply with a peculiar and tremendous force to most of the schemes of heathen philosophy. These schemes, so far as they were not affected and modified by fragments of revealed truth, were calculated to obscure the intellectual vision, to circumscribe and narrow the boundaries of knowledge, and to depress and enslave the faculties of the human mind. By the man of classical attainments, this position will be admitted without contradiction or demur. The whole range of theological tho't among pagan nations, at least where no faint or reflected rays of revelation had visited them, may be characterized in three words—ignorance, puerility and vice. If a Socrates, a Plato and an Aristotle among the Greeks, and a Cicero and others less distinguished among the Romans, have committed their names to records as imperishable as the literature of the world, it ought not to be forgotten, that they had studied a philosophy which had received some modifications of its doctrines from the oracles of truth; and that these men had little or no confidence in the popular theology of their respective countries. They had seen, though with a dim eye and at an immeasurable distance, that lamp which was lighted upon the summit of Mount Zion; and hence it was, that they themselves were prepared to shine as brilliant stars upon the bosom of surrounding darkness."

After alluding to several circumstances in the early history of the liberal arts and the sciences, &c. he proceeds thus in relation to the corruptions of the christian church.

"The allegation which it is my present object to repel—that the genius of the gospel is not favourable to the progress of human improvement, might be easily substantiated, too, against some of the corruptions of the christian religion. Nothing could be better calculated to check freedom of inquiry, to repress the aspirings of greatness, to extinguish the fire of genius, and to shroud the human intellect in eternal midnight, than that ecclesiastical and political tyranny which was exercised for ages by the Pontiff of the Roman church. This was a marble hearted and an iron handed despotism, which cut down every thing enlightened and liberal before it. It made war upon knowledge, and established and protected ignorance by law. To the truth of this remark, let the grey hairs of that distinguished astronomer and mathematician, Galileo, subjoin their melancholy attestation. And in support of the same declaration, let the decrees of the Vatican, the cells, and racks, and gibbets of the inquisition, and the erected stake, and the blazing faggot, utter their distinct and unequivocal voice! This system, though it wears a christian name, and is covered by a christian mantle, was generated in the foulest principles of the human heart, and was expressly designed by a corrupt church and a tyrannical state as the instrument of rivetting the chains of bondage upon the world. But the gospel is not chargeable with the intolerance and injustice of its false and pretended friends. The Bible has nothing to do in the formation of their characters. It disavows their spirit, and, without qualification, reprobates their conduct."

In support of the co-existence of religion and intellectual improvement, the speaker next appeals to their nature:

"What *is* the christian religion? As a moral system, it makes the finest and the most forcible appeals to the heart. It exhibits the only effectual motives for the control of human conduct—motives furnished by the earth, and presented by heaven. In this respect, even by the concessions of its enemies, though wrung from them, and often reluctantly expressed, it sustains a character beyond reproach—it is elevated above impeachment. In all its principles, motives and provisions, it is critically adapted to the character of the human mind, and wisely accommodated to the exigencies of the world. So far, then, as the production and regulation of virtuous sensibilities of the heart may have an influence upon intellectual improvement, the gospel must give an impulse to the human mind which can be imparted by no other agent. Nor is christianity destitute of intellectual fitness and proportion. Its professed object, it is true, is not to teach us literature and science and the arts, but to prescribe a system of moral feeling and of moral conduct. And yet there is nothing in the Bible which interferes, directly or indirectly, with the cultivation of a discreet and liberal philosophy. This volume may sometimes restrict our inquiries, and arrest our adventurous footstep by admonishing us, as the voice from the burning bush did the Hebrew sage upon Horeb, that the ground on which we tread is holy;—but even in these instances, instead of erecting a barrier against knowledge, it only represses an idle curiosity, and presents a check to unprofitable and impious speculation. So far as the book of revelation has described the character and relations of men, and laid open the springs and principles of human action, it furnishes the best elementary materials for the formation of a system both of mental and moral philosophy: And it is not at all improbable, that the delineations of the divine attributes contained in the Bible, presented as they are, with a clearness that instructs—and attended with a charm that inspires—and encircled with a brightness that appals, have contributed a greater amount of influence in directing the inquiries and forming the character, and ultimately in controlling the science and literature of the world, than a hundred [he might have said ten thousand] volumes of ancient classic learning."

The speaker next adverts to the influence of human knowledge on the christian religion:

"While the christian religion gives an impulse to human improvement, correct and rigid habits of human intellection, contribute, in a thousand ways, to the progress of religion. There is no volume, either ancient or modern, that presents such a range for the efforts of genius, or opens such a field for the employment of erudition, as the Bible. So far as individual salvation is concerned, extensive learning is not necessary to the reception of the gospel. But in establishing the authenticity and inspiration of the sacred records—in reconciling their apparent discrepances and showing the congruity of their several parts—in the exposition and support of principles—in throwing light upon obscurities—and in illustrating the genius and tendency of the gospel, what branch of human learning is without its use? There is no department of mental research or of mental action, where a greater extent and variety of materials are required, than in the field of biblical exposition and sacred criticism. Every thing which relates to the history of the human race—to Oriental literature—to the profound and intricate and endless speculations of philology—to the governments, learning and topography of the ancient world—to the customs, language and laws of nations that once filled the busy arena and contended for the offered prize, and who now live only in the monuments which are erected at their sepulchres, or in the epitaph which genius has inscribed upon their marble, fall within the province of the student and expositor of the Bible. Such inquiries, instead of diminishing, must ever increase the erudition of the world; and the application of their grand results to the illustration of the sacred volume, will secure an intellectual and moral dignity to the gospel which it would not possess, or, at least, which it could not exhibit, if all its sublime doctrines and conceptions were cast into the mould of uninstructed and illiterate minds. And in the more advanced and highly cultivated stages of human society, the very success of the gospel must depend, in no inconsiderable degree, upon its association with the literature, and taste, and refinements of the age. The style and manner of its exhibition and defence, must bear a proportion to the institutions of society, and keep pace with the mental progress of the world."

The formidable objection, that "this kind of investigation will expunge the mysteries from the Bible," &c. is next taken in hand. The probable source of the existence of this charge, is first adverted to: but afterwards, in the exposition of its nature, we are presented with the following passage:

"Is it a fact, then, that the book of nature contains no perplexities unsolved—no secrets unexplored—and no mysteries unexplained, by human science? What shall we say of that world of wonders which is spread before us in the laboratory of the chemist? What botanist, with all his perfection in the principle and terms of classification can explain the nature and operation of vegetable life—or unfold the process by which the earth gives existence to a blade of grass—or tell us what insures its form to every leaf, and imparts its teint to every flower? What physiologist can define the principle of animation, or comprehend the mysterious union of matter and mind, or tell us in what manner volition acts upon nerve, and nerve upon muscle? Mysteries cluster around us in every province of the universe? The earth, the air, the ocean and the firmament; the garden, the cultivated field and the forest; the flower, the insect and the unorganick atom, are replete with mysteries which intellectual research can never explore—which philosophical acumen can never reduce to simplicity, or bring within the circumference of human comprehension. To strike the mysteries from the Bible, would be to destroy the analogy between the book of revelation and the books of nature. The real philosopher though profound, is modest and childlike, and, having learned the most useful and practical of all lessons—that human knowledge is circumscribed within narrow limits will not cherish that spirit of arrogance which would deny what it cannot comprehend or explain. To expect to understand every thing in the physical and spiritual world—in the regions of matter and mind—is a vain attempt to measure infinity; a bold invasion of the prerogative of Omniscience There must be both in the physical and moral systems, secrets which the eye of man can never penetrate; mysteries which the most scrutinizing intellect can never comprehend or unfold; depths which the lead and line of Gabriel can never fathom."

In further illustration of the reciprocal influence of knowledge and religion, the speaker adverts to historical facts, and from these comes down to the present period.

"The present aspect of human society is full of interest, and may serve to illustrate and establish the positions which have been already stated. So far as our globe is pagan it is dark and cheerless. Look at Amazonia, at Labrador, at Caffraria, at Hindoostan, and at China! In these and other heathen lands, body and mind are enslaved. Intellect is extinguished, and freedom is gone! Nor is the condition of man changed for the better where the crescent has established its victories by fire and sword.—Through all the dominions of the pretended prophet—

'The starless night of desolation reigns.'

Little can be said in favour of those countries where christianity has been adulterated by base admixtures of human invention. Such countries may have their learned men, but over the great mass of community ignorance and superstition which bear an exact proportion to each other, exercise a stern and unlimited control. The intellect and heart, are both in chains. Look at the Italian dominions of the Pope—at France—at Russia—and at catholic Ireland! Wherever the Bible is prohibited, and the religion of the country depends on the dictation of the priesthood, or is enforced at the point of the sceptre, that land will be deserted by science, and there the human mind will lose its tone and action. The many are the slaves, or the panders of the few. The late coalition which has been formed against the circulation of the scriptures, is perfectly in character, and what we may in similar circumstances, always expect. The Pope of Rome, the Autocrat of the Russias and the Grand Sultan of the Turks, form a triumvirate worthy of semi-paganism of the respective interests they represent. Their enmity to the bible has a common origin, and the effects secured by its sacred march, may well excite in their bosoms a common sympathy. But it is at least a century too late for tyrants, whether they were a mitre or a crown to control—

"The march of genius, and the powers of man."

Intelligence will invariably tread in the footsteps of the Bible;—and wherever religion and letters have established their empire, there the throne of despotism must crumble. They furnish a soil in which tyranny cannot vegetate, an air which tyrants cannot breathe.

The speaker next adverts to a far brighter period; and shows that the agents now in operation, are infallibly undermining the bulwarks of ignorance and superstitiou; and that nothing can greatly impede their progress; but we have already surpassed our usual limits, and can, for the present at least, proceed no farther. Yet the preceding extracts will more than suffice to show that we have not spoken too highly of Mr. B.'s performance.

From the Recorder & Telegraph.

LETTER FROM KENTUCKY.

Frankfort, Sept. 20th 1825.

This part of Kentucky is old, in comparison with some parts of our western country. In some respects, it is what the country about Boston is to the rest of New England. It was soonest settled and many of the emigrants were wealthy and intelligent. Hence there is perhaps as much taste, refinement and fashion here, as in any part of the United States. Hence, too, luxury with its train of vices abounds as much here, as in the large cities. But the first settlers of this country sought an *earthly* not an *heavenly* inheritance. They saw a country rich as that which the eyes of Lot beheld, a goodly land flowing with milk and honey—fertile in the extreme—unoccupied by man,—covered with the loftiest and richest foliage—with a garniture as beautiful, and a carpet as soft, as Persia could boast. For generations it had been kept by the Northern and Southern hunters of the forest, as a park for the deer and buffaloes; thousands of which I have been told by an old settler have been seen from an eminence, by the naked eye.

The sudden transition from poverty to wealth, which many of the emigrants experienced, introduced "pride, idleness, and fulness of bread." The ease of living—the want of a market for the immense supplies of grain—introduced the modern art of extracting a slow but certain poison, which has slain "its thousands" of first settlers, and bids fair to slay its "ten thousands" of the present generation.

But amid these moral desolations, there are, I humbly trust, more than seven thousand, who have not bowed to idols. There are many of the most respectable inhabitants, who give scriptural evidence that they are among that happy number who have made their garments white in the blood of the Lamb. Many of those who were brought up in ignorance, vice and infidelity in all the gaiety & fashion of this world have become hopefully new creatures in Christ Jesus.

Nine years ago, I came to this town the capital of Kentucky. There was no church of any denomination; and, I believe I may say, but one praying man in the town. A large theatre was overflowing with nearly the whole population. Since that time more than one hundred have been added to the church under my care,—from eight to ten thousand dollars have been collected to build two brick meeting-houses, one of which has been given up—to the Legislature for a hall; the other is nearly completed. A house is erecting for the Methodist Society—from 500 to 1000 dollars have been collected for Bible, Education and Missionary Societies. There are some persons here, as liberal as in any part of the world. But the number is very limited, compared with the whole population.

During the same period, (for part of my time only is spent in this town,) I have planted other churches in the vicinity, which are more flourishing than the one here. One or two brick meeting-houses have been erected, and many of the most respectable people have been added to the churches. During the same period, I have rode nearly ten thousand miles,—preached as a missionary in various parts of the western country, and in most of the states in the Union. But in this town, although the Lord has blessed my labours in former years the prospect at present is gloomy. A large proportion of those who have embraced religion, are dead or removed to other parts of the western country. Some of the first characters of the state, pillars of this town and of the society, have (since I came here) not only passed from death unto life but without doubt from earth to heaven. Such is the changing state of things, that religious societies are flourishing one year,—and a few years after, are entirely broken up.

From the Recorder & Telegraph.

CHURCHES IN THE WEST.

Messrs Editors,—The pious citizens of Boston and its vicinity have often been named to me, as the most active and zealous friends of missions. I have perused, with unfeigned pleasure, the records of their beneficence, as vessel after vessel has left our shores, freighted with the missionaries of the cross. Owing to the interest thus excited, and to other causes, I have long desired to visit your city. Last Thursday, after travelling many a weary mile I arrived. And what were my emotions when I learned from your columns, that several gentlemen would be ordained in the evening, as missionaries to the Western states. I hastened to the spot, and witnessed the solemn scene—a scene too impressive not to be remembered to the last hour of my life—too momentous in its anticipated results, not to call forth the most ardent feelings of my heart. The almost breathless silence of a numerous auditory, evinced an interest of no ordinary kind. The sermon proved its author to be a writer of refined taste, who had imbibed much of the spirit breathed out upon the disciples by his divine Master. The other performances were such as the occasion called for: and the assembly seemed to say, in their sympathies for the young men who were solemnly set apart for the gospel ministry, "Servants of Jesus, we bid you God speed, in your efforts to send the blessings of salvation before the rising millions of the west." In view of the scene which the events of that evening opened before me, my own heart was overflowing. It seemed to be the dawnings of a new day upon our countrymen. I had before, in the silent, thoughtful hour, surveyed the desolations of the Western settlements, and wept over them. I had seen, when the Sabbath dawned upon the darkness of their spiriutal prospects, pious parents bending with all the tenderness of parental solicitude, over their offspring: and had heard them inquiring, with bleeding hearts, "O when will the flourishing churches of the East send us a minister?" I had seen some of the sons of the pilgrims, who had strayed away from their peaceful homes in New England, turning an anxious eye toward the land of their Fathers, and saying in faultering accents, "How can we live in this dark land, where there is no sound of the church-going bell? We starve for spiritual bread. We go down to death." I had even heard the heart-rending petition, "O God save, or we perish." But now the hearts of those young men, and of Christians in your city, seemed to respond to their cries and their prayers. I almost envied the missionaries their trials and their joys. I seemed to see them entering the little village on the shores of the Missouri, and to witness the joy beaming from the countenances of its inhabitants, as the tidings are communicated from one to another, "The minister has come! The minister has come! Thanks to God, our prayers are answered!"

Christians of New England, how will the people of the *West* bless you for sending them the gospel! O could you see them—could you see your own sons, who have gone out from your dwellings, hastening to the spot where the first sermon is to be preached, and catching with indescribable earnestness the first accents from the lips of your missionary—could you witness the risings of their joy, you could but say, "Our labour has not been in vain. We will send our western brethren *more* Missionaries. They shall share in our prayers, and our charities, until all the tributaries of the Mississippi, shall be bordered with Christian villages, and churches whose thousand spires shall point the son of the Pilgrim, as he follows the setting sun, upward to his God. A Traveller.

Boston, Oct. 4, 1825.

DEATH OF THE UNRIGHTEOUS.

Even those who have lived without religion, have frequently been compelled in a dying hour to bear their testimony to its worth. An instance of this, I am about to record; and if it should meet the eye of a careless, thoughtless sinner, may the divine blessing lead him to the consideration before "the evil day cometh when he shall say, that he hath no pleasure therein."

Mr. ——— was a respectable farmer in the parish of ———. He was honest sober and upright.—Regular in his attendance at church, he was willing to persuade himself that God required nothing further at his hands—and here he mistook morality and formality for religion. A short time since as the farmer was walking through his fields, he was attacked by a fierce bull, who gored him in such a dreadful manner that he was carried home for dead. He immediately sent for the clergyman; & when the clergyman entered his room, the farmer——addressed him to this effect,—"I have sent for you—but you can do me no good.—All my life time I have been scraping for money, and I have got it: but what will it do for me now? It won't even buy me a drop of water to cool my flaming tongue in hell." This was all he could say and he then entered upon "that bourne from whence no traveller returns."

Oh! how lamentable is the consideration, that hundreds are daily dying under the same hopeless circumstances. I call them hopeless, for if "there is none other name given under heaven whereby we can be saved, but the name of Jesus," they must be without hope, who neglect the salvation of the Gospel.

A money-getting spirit is a fearful feature of perdition; for "where the treasure is, there will the heart be also." The Apostle tells us "they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

The Lord grant that this awful Providence may speak effectually to the hearts of many; and that my readers may participate in the benefit, is my earnest prayer.

Scrutator.

Christian Observer.—Postage.—The following notice is from the London Christian Observer:

"Our American (U. S.) friends do not seem to be aware that, owing to the different regulations of the Post-offices of the two countries, we cannot correspond with them on reciprocal terms. They can send a considerable packet to every part of the Union at a very trifling charge; and are not aware that, for every letter we remit to them, we pay, on putting it into the Post-office, 2s. 2d. if single; 4s. 4d. if double; and so on for every additional inclosure. Two or three letters, addressed by us by desire to American gentlemen in London, and containing papers inclosed, have been returned to us with the postage—the parties not being known, or having left this country; and we did not think that our correspondents wished us to burden ourselves with an onerous export postage to forward them to the United States. On the other hand, their communications to us, even when intended, as they usually are, to be free, come often very heavily laden with inland carriage or postage. This very month, the number and names of the students, &c. at the Presbyterian seminary at Philadelphia, with an accompanying paper, cost us a heavy postage; and four newspapers just received from New York, with the request of the Editor to exchange publications, were charged with a postage of £1 5s. 4d.—whereas the whole charge of his paper for a year is but three dollars. In several cases, an U. S. Report, pamphlet, or sermon, cost us several times what we could order it for at an American bookseller's in London. We enter into these trifling details, only for the purpose of requesting our United States' friends not to impute our silence to neglect of their favours: and to accept this notice, that we have been obliged to direct our publishers to decline receiving packets, unless delivered at their "store" free of these incumbrances."

One of the daily thanksgivings of every Jew is, "Blessed art thou Jehovah our God, King of the world, that thou hast not made me a woman."

A person, to avoid public observation, went one Sunday into his cellar to cut some wood. A little child of his asked him if God could not see him there. The parent was struck with the question, and led to serious reflection, which resulted in his conversion to God.

If we consider the present state of the world, it will be found that all confidence is lost among mankind; that no man ventures to act where money can be endangered upon the faith of another. It is impossible to see the long scrolls in which every contract is included, with all their appendages of seals and attestations, without wondering at the depravity of those beings who must be restrained from violation of promise by such formal and public evidences, and precluded from equivocation and subterfuge by such punctilious minuteness. Among all the satires to which folly and wickedness have given occasion, none is equally severe with a bond or a settlement.

FRIENDSHIP.

Perfect friends resemble two souls in one body; they can give nor receive nothing; all is in common between them. Cares and good offices do not merit to be put to account: names which mark division and difference, such as benefits, obligations, entreaties, thanks, gratitude, are odious to them.

The chief art of learning, as *Locke* has observed, is to attempt but little at a time. The widest excursions of the mind are made by short flights, frequently repeated: the most lofty fabricks of science are formed by the continued accumulation of single propositions.

Negro Intellect.—The following interesting anecdote of a negro slave, was related by Chief Justice Esten, of the Bermudas, at a meeting of the Wesleyan Missionary Society, held in London, on the 28th of April, 1825:—"We have a slave of the name of Edward Frazer, who is only 25 years of age, and has received no education but in the house of his master, and yet he has made himself master of the first six books of Euclid, has read the writings of Locke, and most of the standard divines of the church of England; and great as the powers of his mind are, his heart is equally interested, and I do believe him to be a real Christian."

Lawrence, the celebrated English painter, has gone to Paris, for the purpose of painting a full length likeness of the French King.

Religious Intelligence.

SANDWICH ISLANDS.

The prospects of the Missionaries at the Sandwich islands are daily brightening, and there is every reason to believe, that through the blessing of the great Head of the Church, the efforts which are now making will be crowned with the most signal success. Yet there is still a want of labourers and of funds.

The following selections are from the Missionary Herald of the present month.

OWHYHEE.

Journal of Mr. Ely, at Kaavaroa.

July 25, 1824.—For several days past, Kapiolani has been seriously ill. I have had repeated calls from her to administer medicine, and this has afforded a very favourable opportunity to exhibit to her the salutary influence of divine truth, and to impress on her numerous attendants their solemn and imperious duty of seeking the Lord of Hosts.

28. Kapiolani is still suffering with extreme pain. Mrs. Ely observed to her, "We are all anxious for your recovery." She answered, "I wish to suffer patiently the will of God. If it be his will, I have a desire to depart and be with him; then I shall be free from all sin. Once I exceedingly feared death; but Christ has taken away its sting."

[From this sickness Kapiolani, the friend and patroness of the mission, happily recovered: and to the human mind, her life seems of much importance to that part of Owhyhee in which she resides.

Early in August, Mr. Ely attended the Christian burial of one of Kamakau's chief men—in view of which he thus remarks:]

"It has usually been the custom of this people to inter the deceased silently under the shades of midnight. They adopted this practice to avoid the scorn, and ridicule, and jests of their neighbours, who are in the habit of assembling and making sport at the burial of the dead. But we hope the day is not far distant, when the toll of the church bell will pall the giddy heart, and awaken the listener to solemn reflection. The man buried to-day, had but a glimpse of light. But he was thoughtful. At the hour of his death, he prayed, "O God, enlighten me. I am dark minded. I have not known thy word and salvation. I am dark minded. Renew me, that I may live in heaven;"—and expired.

"22. The Sabbath school attended by Mrs. Ely is becoming more and more interesting. The children conduct with propriety, and make good proficiency in learning. To-day more than thirty were present. This evening Kapiolani called, and we enjoyed a refreshing season of conversation with her. She spoke with great interest of the state of man. "The heavens and earth, the sun, moon and stars, the birds and fishes, the seas, mountains, vallies and rocks, all combine to praise the Lord. But where is man, poor, sinful, depraved man! He is mute. God has given him a mouth, the gift of speech, and knowledge; but man refuses to praise him. Astonishing depravity! They are most favoured of the Lord, and still most rebellious. They can praise Satan; he is their god." As she spoke, she wept. And then she added, "We are awfully depraved. We are justly the objects of the displeasure of God. We shall stand speechless at the bar of God."

"Sept. 3. Hopu collects the children at evening to teach them the Lord's Prayer, and to impress on their minds the importance of early seeking the Lord. They are quite awake to the subject. Two returned home, and begged of their parents leave to pray.

"7. To-day the chiefs of Kaavaroa have published a law prohibiting the drinking of spirituous liquor, on the penalty of five hogs! We hope the time is not far distant when the chiefs, as a body, will exert their influence to prevent this destructive practice.

"12. Never did I witness a more interesting day in this dark land. If the Lord is among us, how should we fear before him. At the close of the evening exercise, five called to converse on the concerns of the soul. The inquiry is made, "What must I do to be saved?" O that we may be guided by the Spirit,— that a word may be spoken in season to our souls. A former priest of Naihe, and his wife were of the number. He thinks much of his former sins in sacrificing to idols.

"14. The priest and his wife spoken of on the 12th, called again to day. He said he had learned a little, but much still remained. He wished to know what he must do. I endeavoured to point him to Christ as the only sovereign balm for the wounded soul, and to press him to go up speedily to Jesus for help.

"19. Sabbath.—We are not a little encouraged with the prospect of good to this people. To-day the house of God has been crowded with a solemn and attentive audience.

"20. To-day a school-house of cocoanut leaves has been completed by Kapiolani. Here the people assemble for morning and evening prayers, and here Hopu is diligently and daily employed in teaching them to read.

"Oct. 3. A day of peculiar interest to us. Mr. Thurston, who is present on a visit, preached in the church, and administered the Sacrament of the Lord's Supper at our house.

"9. All the people at Kaavaroa, and many in the neighbouring villages, are engaged in the palapala. The great cry is for books and teachers. Those, who were once stubbornly opposed arr now soliciting instruction.

GENERAL STATE OF THE MISSION.

In a letter from Mr. Chamberlain, dated Honoruru, January, 1825, the general state of the mission at that time is thus briefly described.

The work is in general in a very prosperous state. At this place, several of the schools, which were suspended in consequence of the war at Atooi, have been resumed, and arrangements are making to commence the work of instruction with vigour, as soon as Krimoku returns. There is an increasing attention to religious meetings; and a prayer meeting for females has recently been proposed, and has met the cordial approbation of Opiia, who is forward in attending upon all the means of instruction, & recommending the same course to others. At La'hainah, the work prospers. Schools have been established on every part of Mowee; and the constant cry from that quarter is, "give us books." Schools are also established on the island of Ranai; and will soon, we hope, be established on Morokai. At Kiruah, and Kaavaroa, the efforts of the missionaries are crowned with encouraging success. The edition of hymns will be distributed long, we fear, before a new one can be printed. Our edition of 7000 of the *elementary sheet*, is nearly expended and a new elementary work is contemplated.

The following extract of a letter from Mr. Stewart to the Corresponding Secretary, dated December, 1824, gives a most gratifying view of the progress of the Missionary cause in the Sandwich Islands.

In one of my communications last spring, speaking of the fresh excitements, which often suddenly arise in the minds of the chiefs and people in favour of the *Palapala*, and the objects of the mission, I recollect comparing them to the successive ripples of a flowing tide, which, though followed by a corresponding recession, are constantly covering new ground. The late war at Atooi produced an unusually long ebb; but the current has again set in, with a velocity and power that promises a high spring tide and has already overflowed the boundrries of all that have preceded it.

On my return from Woahoo, last week I brought 500 spelling-books, as a supply for this station, and 500 more to be forwarded to Kiruah. Such, however, has been the importunity, with which they have been sought, that we have felt it necessary to appropriate the whole number to this station. Upwards of 600 have already been distributed to as many new scholars, and the prospect is, that not one hundred of the thousand will be left in the depository at the close of the week. Most of the chiefs have erected neat and spacious school-rooms immediately adjoining their own houses, in which their people, including both the cultivators of their land, and their personal and household servants, assemble regularly, three times a day, for instruction. Many of them have also sent teachers, with books, to their respective districts, in different parts of the island. Indeed, such is the general enthusiasm, that could teachers and books, in sufficient number be provided, we doubt not that in less than a fortnight from the present time, two thirds, at least, of the 20,000 beings supposed to inhabit Mowee, would be under daily tuition in the elements of reading.

One single fact discovered to-day, is a most pleasing confirmation of the opinion, that every fresh impulse is productive of a progressive and permanent good. Among the chiefs who received books, at the time of a particular excitement last spring, there was one, to whom five only were given. The same person applied for thirty to-day. On being asked, who were to be the teachers of her people, she pointed to five young men, whom she represented as *akamai rou* (very skilful) in reading and *ikaika* (strong) in prayer. On taking their names, we found them to be the very individuals to whom we had given the spelling books, only a few months since; and who at that time did not know a letter, and who had never prayed to the only true God and Saviour Jesus Christ. The knowledge of such and similar incidents, which daily reach us are exceedingly encouraging, and are a sweet assurance, that in due time we shall reap if we faint not. It is a fact that calls for devout acknowledgement and thanksgiving from us, and that I doubt not will cheer and animate the hearts of our patrons and friends, that, in less than one week, schools have been formed at this single station, in which there are upwards of 600 new scholars; and that every school has for its teacher one, who is known to worship God in secret, and who opens and closes his school with prayer. The dispensations of Providence to this station have ever been most encouraging and most kind.

SOUTH AFRICA.

Mr. A. Voss, Missionary at Tulbagh, describing one of his itinerant preaching excursions, in a letter to the Rev. Dr. Philip, at Capetown, says: "Tho' there were thunder, cold, & rain, I daily had numerous congregations. The farmers even left off ploughing, to attend divine service, with their servants. I hope my humble endeavours will not be altogether in vain, but beneficial to the souls of those who hear me. I made inquiry with respect to the good effects of the Bible on the heathen, who are able to read it. One said, 'it affords me much pleasure morning and evening.' Another, 'it is my only companion when taking care of the cattle.' Another, 'I would not part with it for the whole world, for in it I find the way of salvation, and every thing necessary for my consolation for time and eternity.'

LETTER FROM AN INDIAN SCHOLAR AT CORNWALL, (C.) TO HIS FATHER IN THE MICHIGAN TERRITORY.

Foreign Mission School, Cornwall, (Conn.) May 26th, 1825.

My Dear Father—I now take the opportunity to write to inform you Pe now wa gi ya mau dah ka e ne naun. Nah sah nau ke gau tapoa-tough ka e ne naun: That I must tell you something that you never heard any thing about. But I hope you will throw away that poison liquor, and never drink it again. Because if you do not so perhaps God will be angry with you. God is angry with you every day If you should die now, perhaps you go to everlasting fire. And you will burn in hell fire.—O my father, I wish you would believe God and Jesus Christ. God is omnipotent and if you pray to God to give you a new heart and preserve your life, God he can do it, and you must try to receive instruction in good things. And I am very anxious to have you a good man: you must throw away your bad communication, if you please, sir: and if you good man, and believe God and Jesus Christ the Saviour, you will go to heaven when you die. I wish you write to me back, and tell John Ryley to write for you. Remember me, I must remember you, my dear father,&c.

I am your affectionate son,
GEORGE WHITEFIELD.
Catetugegownnabe.

Mr. Kewetahpenase.

SYNOD OF GENESEE.

The Synod of Genesee met in the village of Rochester, N. Y. on the 20th ult.

The Religious Advocate contains the following summary of the state of religion.

In the commencement of the narrative, the Synod enumerate and deplore at some length, the moral evils which exist within their bounds, and which call for humiliation, fasting and prayer.

Among the favourable things existing, they state—the increasing number of ministers, and houses for public worship—an increasing attention to the subject of Sabbath Schools, and other benevolent institutions of a religious character—and the prosperity of the Theological Seminary at Auburn. On the subject of revivals of religion, it states, "The church in Pittsford has received an accession of 38 members, and more are expected to join. Sixty have been added to the church in Lockport, one hundred and thirteen to the church in Geneseo, twenty to that in Jamestown, and twenty to that of Buffalo—most of whom it is believed, have been born of the Spirit during the year." More than four hundred and fifty have been added to the churches, under the care of the Synod the present year.

The Synod of Genesee comprises the Presbyteries of Niagara, Genesee, Ontario, Rochester and Buffalo, and has under its care 53 ministers, and licentiates, and about 90 churches, all which are included in that part of this state, lying west of Canandaigua.

Day of Fasting recommended by the Synod of Genesee.

In view of the moral evils existing within the bounds of this Synod, as disclosed by the reports now received of the state of religion—the profanation of the Sabbath—neglect of public worship and ordinances—the prevalence of a worldly spirit, and of indifference to the cause of Christian truth and piety—and in view of the urgent need of the Holy Spirit, the Synod have recommended to all the ministers and congregations under their care to observe the last Thursday of October as a day of humiliation, fasting and prayer.

The Synod have recommended to the several churches, to make collections in various articles, for the benefit of indigent students at Auburn Seminary.

THE PRESBYTERY OF OHIO

Met at Williamsport, Washington county, Penn. on the 4th inst. It did not appear from the narratives of the members that the great interests of vital godliness are visibly advancing in their respective pastoral charges, except in a few instances, and more especially in the congregations of Hopewell and the Whiteoak Flats, which have experienced a time of refreshing from the presence of the Lord, the consequence of which has been a large accession of members to the church of Christ.—May this work increase in power and extensive influence! and may the Spirit of grace be poured out abundantly upon all our churches!

REVIVALS.

We are happy to state that a revival is at the present time prevailing in the Presbyterian society in Vernon Centre, Oneida county. The number of hopeful converts is already considerable: and there are still many serious inquirers. This is like a light bursting forth in the midst of surrounding darkness. Those of our readers who rejoice to hear of the triumphs of the gospel, must have witnessed with regret, the extreme barrenness of detail, which has lately appeared under the head of revivals—especially, so far as relates to the district of country around us. Instead of the great inquiry which should agitate the bosom of every immortal being, we have heard little else, than "who shall show us any earthly good?" The instance above mentioned calls for the deepest gratitude; and who can tell but the blessing may soon descend on many other fields of barrenness in this vicinity.

A CHURCH CONSTITUTED.

For some time past, the Lord has been building up his cause in Dexter, Maine. In the winter of 1824, the few Christians there, on viewing their own desolate state, and the lamentable state of the impenitent, begun to weep in secret places, and to pour out their hearts by prayer to God. This they mutually engaged to do, until the Lord would come and bless them. They enjoyed great peace of mind in their devotions, and about the first of September following, they began to see the desire of their hearts. Some who had formerly indulged a hope in the pardoning love of God, but had far revolted, were reclaimed; conference and prayer meetings became more frequent and interesting, and the ungodly began to think on their ways. Several persons soon manifested great concern for their soul's welfare; and during the following winter, some of them were brought into the liberty of the truth. On the 16th of March last, a Baptist church was constituted with 13 members. Since that time, the work of revival has gradually advanced, and seems emphatically the work of the Spirit operating by the "still small voice." Additions have from time to time been made till the church contains 27 members. Some entertain a hope who have not yet received strength to come forward and be baptized; it is believed they will soon. Others are oppressed with a consciousness of their guilt, as sinners, and it is hoped their conviction will terminate in genuine conversion. Some who have gloried in error, evidently fear, lest their standing will one day fail them.—*Waterville Int.*

REVIVAL IN MINOT.

A powerful work of grace has lately commenced in the town of Minot in this State. We have been informed that from 40 to 50 persons are apparently wrought upon by the Spirit of God, and from 15 to 20 have found peace in believing in Jesus.

[*Brunswick (Me.) Herald.*

The Rev. Benjamin R. Hoyt, Presiding Elder of New Hampshire district, writes to the Editor of Zion's Herald, a respectable Methodist paper, under date of September 19—"We have revivals of religion in Canaan, Sutton, Dearing, Salem, and Shapleigh circuits. At Dover God is pouring out his Spirit, and there are good prospects of revivals in other places." Let every Christian rejoice in the advancement of the Redeemer's kingdom, and let it be his constant and fervent prayer, "O Lord revive thy work."

WESTERN RECORDER.

UTICA, TUESDAY, OCTOBER 25, 1825.

To the Editor of the Western Recorder.

WESTERN EDUCATION SOCIETY.

Sir—It may be proper to inform the public, & particularly the patrons of the Education Society, that an agreement has been made with the steward, to board all the young men under the care of this Society, at $1 per week, having the use of the premises free of rent, and to receive all his pay in provisions, at the following rates, viz.—Wheat at $1 per bushel; Corn, $0 44, do.; Pork, $4 50 pr cwt; Beef, $3 do. Butter, $0 12 1-2 cts. pr lb.; Cheese, $0 6 do.—and other articles at the current cash prices. This, it is believed, is the most judicious arrangement that could be made for supporting this establishment. This agreement is made for one year from the commencement of the last College term. The season is now approaching when provision is to be obtained for the year. There are twenty two young men now boarding in the establishment, and probably the number will be increased. In consequence of arrangements recently made, which the exigences of this Society seem at present to demand, the general agent will not be able to visit those places where town agents have been appointed, except in very few instances, in the course of this fall or the ensuing winter. For this reason, it is particularly requested that the several town agents would make *special exertions* to collect and forward provisions for the boarding house, the ensuing season; and that some exertions for this purpose be made as soon as conveient,—as the steward has at present no stores provided. The articles most needed, especially at the present time, are wheat, butter, pork and beef. Flannel, and dressed cloth of almost any description, can be disposed of at its full value, in payment of debts that have been incurred in erecting the boarding establishment; and several pieces are at present much needed. Any articles of provision or clothing—almost any thing that is useful in families, can be used or disposed of to advantage, for the benefit of this Institution. When it is considered that this Society depends wholly on the charities of the public for all the means of its support—that it has adopted the most economical plan for carrying its object into effect; and that this object must be acknowledged of vital importance to all the branches of that system of benevolence which distinguishes and adorns the age in which we live—we cannot believe it will be suffered to languish for the want of that attention from its numerous friends, which its exigences do now, or may hereafter require. Yours, &c. JAMES EELLS.

The extracts from Mr. Beman's oration, which appear in the preceding columns, are not presented as objects of mere literary attention the sentiments they contain, are alone sufficient to secure for them an attentive perusal. The connexion which exists "between Christianity and mental improvement," is one of vast importance; and volumes might be written on the subject, without exhausting it.

Our readers will doubtless recollect the article from the Christian Spectator on, the subject of Lyric Poetry, which was copied into our columns, a short time since. We then expressed a wish that the *beauties* as well as the *defects* of sacred poetry, had been pointed out by the writer; and ventured to presume that this would be done, in a succeeding number. Our anticipations have been fully realized, as may be seen by a reference to the article which is copied into our last columns to-day. It occupies more room than we are in the habit of devoting to this class of subjects. Our discussions of this nature, must be very limited; and if the article could have been conveniently divided, we should not have presented the whole at once. It will nevertheless, be read with deep interest by those who have learned to *feel*, in relation to the subject of Christian psalmody; and many of them will doubtless wish it had been still longer.

To morrow, it will be recollected, is the day fixed upon for the completion of the Grand Canal. The event will be one of immense importance to the state, and it should excite the gratitude, as well as the rejoicings of our good citizens.

The fifth edition of the Musica Sacra has been issued from the press, and will be offered for sale in eight or ten days. Particulars will be given in a future number of the Recorder.

Monthly Concert.—A recent correspondent of the Recorder and Telegraph, makes some very judicious remarks on the "manner of conducting the Monthly Concert."—The substance of which may be thus stated:

Without any disposition to censure that method which consists of *confining* the exercises to prayer and singing, "the writer would offer for consideration the circumstances—that the posture of standing for so large a portion of the time is too painful—that the prayers offered by different individuals for the same objects, will render the services repetitious—that when the body becomes weary it is exceedingly difficult to keep the mind where it should be; and still more so, when a *single subject*, however important, is made the burden of several successive prayers—that the natural temper of our frame is *unspiritual*—and that every external circumstance should therefore, as far as possible, be calculated to *fix*, instead of *diverting* the attention of the worshipper.

In our view, these reasons alone are conclusive in favour of more varied exercises; but the following extract presents us with a reason which is still more forcible.

"Many people depend on Monthly Concerts for Missionary information; and especially do they depend on the encouragement *there* received, to increase their efforts and fervency. They love to hear of the answer which has been received to the prayers of the church; and they are excited to new zeal in their Master's cause by a glimpse of the glory with which he has already crowned it."

"I am fully convinced," adds the writer, "that my own feelings have been deeply moved at Monthly Concerts, by hearing of the varied wants of the heathen world; and of the obstacles and embarrassments with which missionaries are called to struggle—and my prayers have been less formal, and my affections less cold, when I have heard a plain, concise view of some particular dealings of Providence, either in delaying or forwarding the work."

The suggestions in the preceding paragraph, cannot fail to commend themselves to the mind of every pious reader: and for our own part, we do not recollect a solitary instance in the many places of our acquaintance, where a Monthly Concert continued to flourish, while conducted on any other plan than the one advocated by this writer. The article closes with suggesting the propriety of its being made the special duty of some member of the congregation, to prepare himself, the week previous to the concert, with the required summary of intelligence.

"Cast not your pearls" &c.—Every genuine student knows that the disadvantages which arise from a course of desultory reading are very many and very serious. Every mere moralist too, is ready to testify that the habitual canvassing of crimes and quarrels, and disputes, has an unhappy influence upon the mind; nor can any man of sense deny that the endless perusal of wonderments and hair breadth escapes, will have an undesirable tendency. Yet, for the most part, the habitual office reading of a political editor is made up of just such items and desultory details.

The editor of a *Religious* newspaper, besides attending to these same items and details, has an almost endless class of particulars placed before him which are unknown to the generality of his scribbling brotherhood; and which of themselves must be sufficiently perplexing to a conscientious mind. Such an editor has no trifling task to perform; his temptations are many and peculiar. Is it strange then, that such an editor whose duty and whose privilege it is, to seek the Divine blessing for himself and others, on even the most common occurrences in life, should, in his turn, desire to be remembered in the daily supplications of his Christian friends?—and that too, when just entering on the untried field before him? Yet an *eastern editor* who has done *no more* than this, has been grossly mis-interpreted and held up before the public as a visionary and fanatic!!

To that numerous class of graceless scribblers who come within the motto which is alluded to, in the caption of this article, *we*, of course have nothing to say; but to others of a different character, who, without ever having seen the original article, have given place to the garbled extract with its abusive comment, we shall doubtless have performed an acceptable service by giving the preceding statement. We read the original article when it first appeared, and hesitate not to say, that the comment which has been made upon it, is altogether undeserved.

The Editors of the National Intelligencer, who have long been notorious for their opposition to Christian missions; have at length become frightened it seems, on the score of popular opinion; and to help themselves at once out of difficulty, they would at length remind their readers, that they have mistaken their sentiments. For this purpose they first insert by *request*, an extract from Mr. Edward's address which sets forth in glowing colours, the benefits which have resulted through missionary exertions; and accompany it with such remarks as the following.

"We would take the occasion to remark that it is not to any efforts of missionaries to introduce the blessings of civilization and religion amongst savage men, such as those of the South Sea Islands, our own Indians, or others, that we have objected; but against the expensive and fruitless missions to the ancient nations of Asia, only, of which we have disputed the wisdom and expediency. No person views with more admiration and applause, the zeal and labours of the devoted men who roam the vast ocean, and penetrate the remotest wilderness, who encounter every danger, and suffer every privation, to carry to the savage, barbarous tribes of their species, the lights and comforts of civilization than we do."

This explanation will not exactly answer their purpose. But flimsy as it is, and probably *extorted* from them, it shows that public opinion will not bear them out in their former assertions; and that at least they must for the future, assume the *mask* of friendship towards the cause.

Denmark Temperate Society.—We learn from the last Baptist Register, that a Temperate Society, on a plan which is in some respects new, has been in successful operation in the town of Denmark, ever since January last. The plan of those associated, is to set a special example

of abstinence themselves, and to use every proper method of dissuasion with others. The fifth article of the constitution provides that;

"Every person, on becoming a member of this Society, shall be considered as acting under the following promise:

"That he will not drink, even the smallest quantity of distilled or ardent spirits, or provide any for his family or any other person, to whom he sustains any commercial or social relation, except in cases of disease, or when prescribed by a regular Physician."

The 6th article provides that every member who shall break this engagement, shall be considered as under obligation to report every such instance at the next annual meeting, that it may be publicly read with the proceedings of the Society.

Why is not this an excellent plan? The Editor tells us on the authority of a correspondent, that it is attended with the most happy results; and that already, a number of agriculturalists in that region, cultivate their farms without using any ardent spirits among their labourers.

More Emigrants for Liberia.—We are happy to learn from a recent statement of the agent of the Colonization Society, published in the Boston Recorder & Telegraph, that it is in contemplation to fit out a vessel with emigrants for the colony of Liberia, sometime the present Autumn, from one of the ports of New England. A considerable portion of the necessary funds are already raised: and a number of coloured people who sustain a good character, have applied for a passage.

School in Liberia.—The managers of the American Colonization Society, have determined to establish in Liberia, a school on the Lancasterian plan, and send out a suitable person to take charge of it, in the vessel which is soon to sail for the colony. Mr. C. Wright, agent for the society in Vermont, has undertaken to procure a library for this school, and is soliciting of the people of New England, elementary works, such as spelling books, grammars, arithmetics, geographies, and treatises on every branch of useful knowledge.—*Fam. Vis.*

A visit to the Missionary Stations.—Rev. Mr. Penney of Rochester, has received an appointment from the *United Foreign Missionary Society*, to visit the several missionary stations among the Indians in the western part of this state.

Rev. Mr. Sill is now engaged in making an excursion through Monroe county, as an agent of the *Monroe Sunday School Union*, for the purpose of obtaining subscribers to the association and promoting the general objects of the institution.

A handsome Present.—The publisher of "the Orphans, an American Tale," lately received an anonymous letter, enclosing $50, for the author of that work. The letter says, "I know not how to dispose of this sum in a more agreeable way, than by placing it in the hands of a writer, whose sentiments, talents, and style are so eminently fitted to advance the orphan's cause."

Thanksgivings. The Governors of Connecticut, New Hampshire, and New York, have appointed the 24th of November, as a day of public thanksgiving and prayer.

PROCLAMATION,

By DE WITT CLINTON, Governor of the State of New-York.

Whereas, public demonstrations of gratitude to Almighty God, especially for signal and unmerited blessings, are enjoined by the most impressive considerations of patriotism, and the most solemn obligations of religion: and whereas it has been his divine pleasure to continue his manifestations of great goodness to the people of this state, in averting the ravages of disease multiplying the fruits of the earth promoting the diffusion of religion and useful knowledge, advancing the interests of agriculture, trade and commerce, prospering internal improvements, vouchsafing the enjoyment of liberty peace and plenty, and infusing an increasing spirit of good will and harmony into this great community: Now, therefore under a grateful sense of these indulgent dispensations, a solemn conviction that private happiness and public prosperity are indissolubly connected with the cultivation of religion, and a deep solicitude to endeavour to merit the favour of Divine Providence, I do hereby recommend to the good people of this state, the observance of *Thursday the 24th of November next* as a day of public prayer and thanksgiving.

In witness whereof I have hereunto subscribed my name, and affixed the privy seal of the state, at the city of Albany, this 18th day of October, Anno Domini, 1825.

DE WITT CLINTON.

INSTALLED,

On Wednesday, the 12th instant, at Onondaga Hollow, Rev. W. Thacher.—Rev. Mr. Taylor, of Salina, offered the introductory prayer; Rev. Mr. Keep, of Homer, preached the sermon; Rev. Mr. Woodruff, of Manlius, made the installing prayer: Rev. Mr. Chadwick, of Camillus, gave the charge to the pastor; Rev. Mr. Barrows, of Pompey, gave an address to the people; and Rev. Mr. Baldwin, of Pompey, made the concluding prayer. The singing was performed in a superior style. The services were all deeply interesting and impressive. After the several parts of installation were concluded, a certificate was read before the congregation, that the Females of the Society, as a testimony of respect and affection for their Pastor, had appropriated $57 for the purpose of constituting him a Life Director of the Western Education Society. This was noticed by the Pastor, in a brief, but pertinent and interesting address, suited to the occasion.—*Com.*

The Essay with a *sealed signature* has been received.

POLITICAL.

DOMESTIC.

Internal Improvement in East Florida.—We learn from the East Florida Gazette, that it is in contemplation to connect the Atlantic with the Gulf of Mexico, by cutting a canal through the Peninsula. The committee who have reported on the subject, deem it of primary importance that the navigation of the contemplated canal should not be obstructed by locks; and that it should contain a sufficient body of water to admit of steamboats and of coasting vessels at large. Nature is said to have afforded great facilities for the accomplishment of this project.

The U. S. commissioners have reported favourably of a canal communication between the head waters of the Connecticut, and the river St. Lawrence, near Quebec.

Boston, Oct. 15.

Yesterday the president of the United States took leave of his venerable father and family at Quincy.

The President then visited Salem, and dined by invitation with the East India Marine Society. This day he will reach Princeton, where he will spend the Sabbath, and on Monday he will call upon the governor in Worcester, and thence proceed towards Washington.

Mr. Monroe, the Ex-President, has lately been chosen President of an Auxiliary Colonization Society.

The West.—It is stated that Mr. Plumer, one of the Pennsylvania delegation to Congress, and who is only about sixty years of age, is the oldest man now living who was born west of the Alleghany mountains—a district of country that now contains about two millions and a quarter of persons.—*Niles' Weekly Register.*

Forty emigrants have recently arrived at N. York, from the kingdom of Norway; and are said to be on their way for the county of Ontario.

General Wilkinson.—It is reported by way of New Orleans, that this distinguished individual lately died at Mexico, just after he had obtained a large grant of land, in the province of the Texas, for a settlement of Americans.

Islands.—It is said that upwards of 22,000 islands have lately been found in lake Huron, by the British Board of surveyors!!! Who believes it?

FOREIGN.

Affairs of Europe.—Though we receive no very important items of intelligence from Europe by any of the late arrivals, it is by no means to be inferred that the affairs of that portion of the political world are stationary. There is at the present moment, and has been for a long time, something in the the general aspect of Europe and of western Asia, which must eventually lead to the most important results.

The new monarch of France having become a confirmed bigot, will in all probability attach himself more strongly than ever to the interests of the Allies; and should the dissemination of Christian knowledge continue to increase, he may eventually see it in his way to join the pope in discountenancing it, so far, at least, as the established nature of the French government will permit; and the prevailing ignorance of the scripture in that country, would doubtless prove favourable to his views. The Russian monarch has shown a similar policy respecting his *own* power in several recent instances, among which is to be reckoned the suppression of the Evangelical Missionaries; and an attempt to convert one of his provinces to the faith of the Greek Church, by virtue of an *imperial mandate*. Spain presents one uniform aspect of internal distress. She has lost her colonies, she has exhausted her treasury, her national credit continues to depreciate, she is virtually ruled by the counsels of a bigoted priesthood; and the body of her subjects still remain in ignorance; and though the principles of civil and religious liberty are at work, they only show that in the same proportion, the affairs of that ill-fated country are ripening for some grand explosion.

We hear little of Germany, except that she is believed to be secretly aiding the Turks. What then will become of the Greeks? In our opinion it is idle to talk of national justice compassion or generosity. A selfish policy is the sole spring of action. Alexander will not help the Turks because their dominions will eventually chance to be added to his own. He will not help the Greeks because he does not wish them to become an independent power, so near the borders of his contemplated dominion; and thus while the Greeks are worrying the Turks, and weakening and dividing their own energies, they are virtually fighting his battles.

Germany and Prussia would, of course, do all in their power to prevent the dismemberment of the Turkish empire, out of mere jealousy towards the growing power of Russia; and they would have nothing to gain in the liberation of the Greeks. Yet their interests *otherwise* are involved in the cause of legitimacy; so that these three powers can still co-operate in the Alliance; they can easily promise to help Spain too, who has nothing to hope from any other quarter, except France, who also belongs of course to the coalition.

England, however, is far differently situated—her whole dependence is in continuing to be the mistress of the ocean. She wishes to keep back every rival. She would have nothing to fear from the liberation of Greece; but would not make herself an enemy to the alliance by openly espousing the Grecian cause. She is the natural enemy of France. She would like to see the Ottoman power in the dust; but would be jealous of Russian aggrandizement; and would wish by all means to keep up the old balance of power. This is her only safety.

The progress of knowledge and the desire of liberty, however, cannot be stayed; and every thing, therefore, is gradually and constantly tending to some grand result, which shall shake these nations to their very centre. It needs not the gift of prophecy to predict thus much; but as to the precise rapidity or order of events, they must for the present continue to be veiled in obscurity. Yet the amazing and unparallelled facilities for the dissemination of knowledge, which distinguish the present age, must inevitably lead to correspondent results.

Greeks and Turks.—The following is going the rounds of the papers, and it bears the marks of truth.

We have been favoured, says the Courier of the 8th ult., with an extract of a private letter from an officer at Napoli di Romania, of which we give the substance to the public, as an instance of the sanguinary manner in which the contest in Greece is carried on, on each side.

"I have learned from an Englishman, a great admirer of the Greeks, who has just arrived from Hydra, that 200 Turkish prisoners, who had been for months in captivity, were led out by the Greeks, and butchered in the street with knives stilettos, and even forks.

"Scarcely had these unhappy victims met their fate, and were still in the agonies of death, when the Turkish slaves, who were prisoners of war, and had been for years domesticated in the families of their masters, were brought forth, each by his owner, and deliberately slaughtered in a similar manner. On the cruelty of this massacre being represented to some of the Greek Captains, they only replied by laughing and mimicking the actions of the Turks whilst on the point of being stuck. These poor wretches met their fate in a manner the most calm and devoted that can possibly be imagined.

"This shocking scene is supposed to have originated in the following circumstance. A Turkish prisoner on board a Hydra brig in the Greek fleet, having been most cruelly beaten and ill used, and thereby driven to desperation, entered the magazine of the vessel and put a match to it, and in this manner destroying himself and all but about twenty of the Greeks.

"To prevent a recurrence of this act of desperation, the Greek fleet, consisting of 75 men of war, have received orders to take no more prisoners, but to slaughter their enemies as soon as they fall into their hands.

"Ibrahim Pacha, has probably heard of this, for he caused all the Greek women and children at Salona, to be massacred on his return to that place."

The news from Greece is favourable to the cause of the patriots. The Seraskier, Redschid Pacha, has been repulsed in three assaults upon Missolonghi;—his loss was estimated at 3,000 killed, wounded, and prisoners. It appears as if an engagement had taken place between the Turkish fleet under the Captain Pacha, and the Greek fleet under Miaulis, but the result had not been ascertained. Sachturis, with 28 vessels, and 10 fire ships under Canaris, had sailed with the intention of burning the Egyptian fleet in the harbour of Alexandria.

[*Alb. Daily Adv.*

Spain.—Some idea of the strange infatuation of King Ferdinand may be formed from the following murderous decree against a whole lodge of Free Masons:

From the Madrid Gazette.

Royal Decree, ordering the Freemasons taken in Flagrante, to be punished within the 3d day, conformably to the laws.

"A lodge of Freemasons having been seized in the city of Grenada, through the activity and zeal of the police, in the act of holding their dark conclave, clothed in their ridiculous garments, and surrounded by the instruments and emblems used by this reprobate sect, the enemy of the altar and the throne; and it being proper to punish in an exemplary manner, and in conformity to the laws and My ROYAL DECREE, so shameless an audacity on the part of the criminals, which has scandalized my faithful and religious subjects, I have thought fit to decree as follows:

"Article 1st. All the persons seized in the flagrant act aforesaid, in the Freemasons' lodge of Grenada, shall within the peremptory term of three days after the publication of this my Royal Decree in the said city, undergo the punishments imposed by the laws of these my kingdoms, and more particularly by my Decree of the 1st August, 1824. (meaning death.)

"2d. All who may be hereafter apprehended in whatsoever part of the kingdom it may be, in the same manner as those of Grenada have been, shall be tried and punished in the same peremptory term of three days, &c.

"Signed by the King.

"San Ildefonso, Aug. 21, 1825."

Fruits of Spanish Barbarism.—The following appears in a late French Paper.

Execution of the Empecinado.—The Madrid Gazette announces the tragical end of this patriot. The following account of his last moments, is furnished by an inhabitant of Reuda, where the unfortunate General was hanged. In his will, the Empecinado bequeathed four pieces of cloth, which belonged to him, and were in possession of a friend, for the use of the royalist volunteers of Reuda, from whom he had suffered such horible treatment. When he came out of the prison to undergo his punishment, he became violent with rage on finding that it was intended to put him on an ass. He refused, and went to the place of execution on foot, with great firmness. When he had reached the foot of the gallows, he suddenly made so great an effort that he burst the cords by which his arms were confined. He then attempted to rush through the line of soldiers who surrounded him, and no doubt he would have escaped if he had been armed; but as it was, he was attacked and beaten down with blows. A rope was then passed round his neck, and the hangman, who was upon the gallows, leaped upon him, and with the assistance of some bystanders put him to death. As this wretch was returning to Valladolid, after the execution, he was welcomed in several villages with the ringing of bells.—*Courier Francais.*

A meeting of the British cabinet was to be held on the 26th ult. when it was thought a dissolution of parliament would be resolved on.

The Right Honourable Stratford Canning, ambassador to Constantinople, and suite, were to embark on board the Thetis frigate at Plymouth for the Dardanelles.

A report had reached London, that the Burmese war had ended in the total subjugation of the empire, and capture of its monarch. These accounts were received by a French brig arrived at Bordeaux, which left Sincapore about the middle of April.

The first shaft of the Thames tunnel, at Rotherhithe, had been sunk to the full intended depth, 80 feet, which is 20 feet below the bed of the river. It had every appearance of success.

Suppression of French Journals.—We find it mentioned in our English papers, that the Courier Francais and the Constitutionnel, have been suppressed by the government, the former for three months, and the latter for one, on a charge of having published articles favourable to Protestantism. It is stated, however, that the real cause of this severe measure is, that the papers in question have commented too plainly on the abuses of the clerical office by the Catholic priesthood.—*N. Y. D. Adv.*

Africa.—A letter from Mr. Ashmun, the Colonial Agent at Cape Mesurado, received at Washington, confirms the accounts of the continued health and happiness of the Colonists. There had been but two deaths since June last.

South America.—We have received, by the way of Philadelphia, Carracas papers of the 21st ultimo. The Colombiano, of that date, says, "we are requested to state that Joseph Lancaster has received a second letter from Gen. Bolivar, enclosing bills of exchange for $20,000, and letters of advice on the Peruvian agents in London."

"The Lancasterian school, under the patronage of Bolivar, will be in a state for public examination, next month."

We observe a decree of Bolivar, dated from Arequipa, 15th May, convoking a general assembly of the provinces of Upper Peru, to deliberate as to the form of government and other interests; and mean time subjecting them to the authority of the Grand Marshal of Ayacucho, Gen. Sucre.

There is also a despatch from Sucre, announcing that the residue of the column of Col. Valdez had come in; thus leaving Peru without a single hostile Spaniard, excepting in the fortress of Callao. "From the 9th December, to the 9th April," says the despatch, "We have dissipated more than eighteen thousand of the soldiers of despotism from Ayacucho to Potosi."

DEATHS.

Died at Pompey, Onondaga co. N. Y. on the 26th ult. Mrs. W. the wife of Mr. Augustus Wheaton. In the death of this truly excellent woman, a large & respectable family, the church of which she was a member, and a numerous circle of acquaintances, have sustained an irreparable loss. A more than ordinary share of the domestic and social virtues, were possessed by the deceased. The illness which terminated her life was of short continuance, and no one but herself anticipated so fatal a result; but Mrs. W. was a Christian, and the terrors of approaching death did not alarm her. From affection to her family she would sometimes express a wish that God would be good to her and to them, in restoring her health. This desire, however, was expressed with calmness, and a cheerful submission to the will of providence. And we trust that this event, so painful to her surviving relations and friends, was to her the commencement of that state of happiness and glory, reserved for the righteous.—*Com.*

At Lockport, on Friday last, Mrs. Selina Rice, widow of the late Asa Rice, Esq. aged 36 years. Her remains were interred in this village, on Saturday last.

In Sparta, Livingston county, on the 29th ult. Gen. DANIEL SHAYS, aged 84. He was an officer of the Revolution, and subsequently the leader in what has been usually called Shays' rebellion, in Massachusetts; which, for a time, excited much alarm in that and the adjacent states; and was doubtless one of the causes which influenced the states generally "to form a more perfect union," by the adoption of the present constitution of government.

A CLERK WANTED.

A YOUNG Man of industrious, steady habits, who can come well recommended, may find employment in the Book-Store of

MERRELL & HASTINGS.

FOUND,

IN this place, on the 18th inst. a POCKET BOOK, containing some bank bills, which the owner can have by proving property. Enquire for Robert T. Davis, opposite of Mr. Lumbard's Tavern, in Whitesboro' street, Utica.

Utica, Oct. 25. 1wp

WHOLESALE & RETAIL.

THOMSON & LYMAN,

NO. 34, GENESEE-STREET,

TWO Doors below the Post-Office, and opposite the Museum,—are now receiving

Elegant Merino Shawls—Thread & Bobbinett Laces & Edgings—Figured, Plain & shaded Levantines & Gros de Naples Silks—Sinchews, Sarsnetts & Florences—Canton camlets for ladies' coats—Black, Green, Olive, Claret, Snuff, Pearl, Blue, Crimson, Scarlet & Drab Silk Velvets—Black, Blue, Brown & Ombra Plushes—Daisy & Frog Buttons—Pipings & Gimps—An elegant assortment of 1500 pieces Ribbons, among which are superb shaded, feather edged Garnitures, for trimming fall and winter Hats—9 to 20 inch Ostrich Plumes—Camlets—Scotch & Caroline Plaids—Baizes—Flannels—Black, Blue, Mix'd, Oxford do.—Olive & Claret Cloths & Kerseymeres—Lion Skins—Bombazetts, Bombazines, & Rattinetts—250 pieces Calicoes, some splendid Rainbow patterns—Kerseymere & Angola Shawls—900 dozen shell & horn, front & back Combs—Green Table spreads with borders—one Bale 9 & 10-4 Counterpanes—150 pair 6, 7, 8, 9, 10, 11, & 12-4 Rose Blankets—A new stock of black & white Leghorns, some of which will be sold by the Case only—Cotton Yarn & Batting—together with a general assortment of DRY GOODS, which will be sold wholesale or retail, at the lowest possible prices.

Utica, Oct. 14, 1825. 6w63.

CLINTON ACADEMY.

THE next Term of this Institution will commence on Wednesday, the 9th of November. The present term will close on the 2d of the same month, when an examination of the school will take place, and premiums be publicly awarded to such as have made the greatest proficiency in the several branches of literature here pursued. It is expected that some of the officers of the College in the vicinity, as well as the Trustees of the Academy, and other gentlemen of the town will be present on the occasion.

The School is now expected to be permanent. The building has just been thoroughly repaired and fitted up for winter. It is presumed that no other institution of the same nature in the county is possessed of superior local advantages; and as to the discipline and instruction of his pupils, the Preceptor hopes, by devoting himself exclusively to his employment, to merit and obtain a share of the public patronage. Gentlemen from a distance are invited to call and examine for themselves, before they send their sons elsewhere for an education. Tuition from 3 to 4 dollars. Board on reasonable terms.

N. B.—Woodbridge's Geography, and Daboll's Arithmetic used.

ISAAC M. WILLMARTH,

3wp68 Preceptor.

NEW GOODS.

No. 36, Genesee Street.

THE Subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also, 50 crates Crockery & Glass Ware, with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of the public patronage will be thankfully received. OREN CLARK.

Utica, 13th Sept. 1825. 63

Wholesale.

J. C. HASTINGS & CO.

NO. 84, Genesee-st.

Have just received a fresh supply of

GROCERIES,

consisting of the following articles.

100 Chests Skin Tea,
10 Old Hyson, do.
15 Young Hyson, do.
20 Souchong & Bohea, do.
10 Pipes Cognac Brandy,
12 Hhds. St. Croix & Jamaica Rum,
6 Pipes Swan & Schiedam Gin,
20 Bags Coffee,
20 Pepper & Spice,
10 Boxes Lump Sugar,
30 Bbls. Brown do.
20 Kegs Raisins,
30 Boxes, do.
2 Tierces Rice,
25 Kegs Tobacco,
40 Qr. Casks Malaga, Sherry, Lisbon, Teneriffe, Port, & Madeira WINES,

and almost every other article usually kept in their line, which they offer at the lowest price, for Cash, or approved paper, payable at either of the Banks in this place.

Utica, August, 1825. 58tf

WANTED.—The subscriber wishes to employ immediately Six first rate

Journeymen Coopers.

Liberal wages will be given.

G. W. GORTON.

Rome, August 22, 1825. 1tfp1w

OLD BRANDY.

ONE pipe old real Champaign Cognac Brandy, of the vintage of 1779, just received and for sale in bottles, or on draught, by

J. C. HASTINGS & CO.

Utica, August 1, 1825. 57tf

MEXICO ACADEMY.

THE next term will commence on the 18th inst. under the superintendence of Mr. Tertius D. Southworth, a gentleman competent to teach the branches usually taught in Academies. The terms of tuition, are as follows:

For Latin, Greek, and the higher branches of Mathematics, $4 00
For English Studies. 3 00

The Trustees flatter themselves that as they will make all the exertions in their power, for the benefit of the institution, the reasonable expectations of Parents and Guardians, will not be disappointed.

Board from 3 to 12 shilling per week. Books and Stationary, furnished at the Book Store Prices.

By order of the Board of Trustees,

J. M. FRISBIE, *Sec'y.*

May 12, 1825. tf 47

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

May 24, 1825. 2tf

Steam Navigation Company.

THE new Steam-boat Commerce, captain Seymour, with the Safety barge Lady Clinton, and the new steam boat Swiftsure, captain Stocking, with the Safety-barge Lady Van Rensselaer, will, until further notice be arranged as follows:

Leave New York.		Leave Albany.	
Monday, at 10	A. M.	Monday at 10	A. M.
Tuesday, 4	P. M.	Tuesday, 3	P. M.
Thursday, 10	A. M.	Thursday, 10	A. M.
Friday, 4	P. M.	Friday, 3	P. M.
Saturday, 4	P. M.	Saturday, 3	P. M.

For Passage, at New York, apply on board, at the Cedar street wharf, in the rear of the City Hotel, or to W. C. Redfield, 137 Washington street; And at Albany, on board, in front of the Pier Bridge, foot of State-street, or to Rathbone & Chapin, 67 Quay-street.

New-York, Aug. 15, 1825. 61t

NOTICE

TO MANUFACTURERS OF SCYTHES.

THE subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,

40 Tons, new and old Sable Russia Iron.
5 — German Steel (best quality.)

for sale at the New York prices; with the addition of transportation only.

H. & S. STAFFORD.

Utica, 20th Jan. 1825.

Whitesboro' Academy.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students under the tuition of Mr. C. Chittenden Baldwin, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*

Whitesboro', May 2, 1825. 44

UTICA

Looking-Glass Factory.

WELLS M. GAYLORD,

RESPECTFULLY informs the public that he has taken a building on Franklin street, where he manufactures all kinds of Gilt and Mahogany framed Looking-Glasses, which may be had, wholesale and retail, at the store of WILLIAM CLARKE, opposite the Ontario Branch Bank, Genesee street, in a great variety of sizes, of the newest pattern, and at the New York and Albany prices.

Also, all kinds of Paintings, Prints, and Ladies' Needle Work, framed in superior style Bed and window Cornices made to any pattern. Damaged Looking-Glass Plates re-silvered.—Old Frames re-gilt, and every kind of ornamental gilding done in the best manner and on the most reasonable terms. Likewise, Maps strained, varnished, and mounted on rollers.

All orders left with William Clarke, or with the subscriber, will be thankfully received and promptly attended to.

February 7th, 1825. 1y38

POETRY & MUSIC.

"KINDLED ONLY AT THE SKIES."

To the Editor of the Western Recorder.

MR. HASTINGS,—I send you the following piece of poetry, thinking that with a little accommodation, it might touch some of our uninformed *critics*, who by the mere force of *instinct*, presume to denounce all improvement in church music, as an unnecessary ornament. The poetry, though not entirely faultless, is not destitute of merit.

Yours, F.

From the Russian of Krilov.

THE ASS AND THE NIGHTINGALE.

An ass a nightingale espied,
And shouted out, "halloo! halloo! good friend!
Thou art a first rate singer, they pretend.—
Now let me hear thee, that I may decide;
I really wish to know—the world is partial ever,
If thou hast this great gift and art indeed so clever."

The nightingale began her heavenly lays:
Through all the regions of sweet music ranging,
Varying her song a thousand different ways,
Rising and falling, lingering, ever changing;
Full of wild rapture now—then sinking oft,
To almost silence—melancholy, soft,
As distant shepherd's pipe at evening's close:—
Strewing the wood with lovelier music;—there
All nature seems to listen and repose;
No zephyr dares disturb the tranquil air—
All other voices of the grove are still,
And the charmed flocks lay down beside the rill.

The shepherd like a statue stands—afraid
His breathing may disturb the melody,
His finger pointing to the harmonious tree,
Seems to say, "listen!" to his favourite maid.

The singer ended;—and our critic bow'd
His reverend head to earth and said aloud;

"Now that's so so;—thou really hast some merit;
Curtail thy song, and critics then might hear it;
Thy voice wants sharpness:—but if Chanticler
Would give thee a few lessons, doubtless he
Might raise thy voice and modulate thy ear;
And thou, in spite of all thy faults, may'st be
A very decent singer"——

The poor bird
In silent modesty the critic heard,
And winged her peaceful flight into the air,
O'er many and many a field and forest fair.

Many such critics you and I have seen;—
Heaven be our screen.

From the New-Haven Christian Spectator.

LYRIC POETRY.

(Continued from page 132.)

To our remarks on this subject in a former number, in which we gave, as we now do, our decided preference of Watts's Psalms to the usual selections of hymns for the ordinary services of the sanctuary, it was our intention, did time permit, to add references to such of them as in our opinion are unobjectionable specimens of lyric verse, and to append to them a few specimens of hymns from various writers, which might redeem the character of our sacred lyric poetry.

A perusal of the former for this purpose, we confess, enables us but partially to fulfil this intention.

If it be borne in mind that our definition of lyric verse excludes every thing that has not sufficient warmth, or elevation, or delicacy of sentiment and language, to render the prolongation and even the repetition of the thought interesting, and if it be further considered, that the sacred department of lyric verse, from the very nature and importance of the subjects it embraces, obviously requires more dignity and elevation of thought, and more propriety of diction than the secular, the reader will not be surprised that we arose from the perusal somewhat disappointed, since, notwithstanding our poet was presented by the inspired Psalmist with highly poetical ideas, yet the number of entire psalms and portions of psalms that belong to a high order of lyric verse, is much smaller than might have been expected.

At how short a remove are some of his indifferent verses from *burlesque*, may be seen by the following example from the seventy-fourth psalm:

"How are the seats of worship broke!
They tear the buildings down;
And he that deals the heaviest stroke,
Procures the chief renown."—Watts.

"A man was famous, and was had
In estima———tion
According as he lifted up
His axe thick trees upon.
But all at once with axes now,
And hammers they go to;
And down the carved work thereof
They break and quite undo."
[Old Version.

It cannot be pretended that either of these is fit to be adapted to serious music. The difference is, moreover, obvious, when Dr. Watts left his inspired author, and cast himself upon the resources of his own genius by attempting an imitation of the psalms in the language of the New Testament. The unfavourable result of this is quite conspicuous in many instances. One example may suffice. It is from the 8th psalm, wherein, after expressing the idea, "Thou madst him a little lower than the angels," the poet attempts to prove that Christ possessed the power of the Godhead while here on earth, by a reference to the miracle of Peter's fish.

"The waves lay spread beneath his feet,
And fish, at his command,
Bring their large shoals to Peter's net,
Bring tribute to his hand."

From such specimens, the reader will readily perceive that the business of selection is not to be wholly relinquished by those who make use of the psalms in preference to the hymns. In our application of the term lyric, it will be perceived that we have purposely avoided a scholastic view of the subject, being furnished, at least so far as the interests of psalmody are concerned, with a just and unexceptionable criterion in the art of music. When, therefore, we find specimens that are not possessed of the characteristics required by that art, we shall not hesitate to pronounce them 'unlyrical.'

Any one who will take the trouble carefully to examine Dr. Watts's version of the Psalms, cannot but perceive, in different ones, a very great inequality of style; many stanzas of very questionable character—being so interwoven with others of superior quality, as often to render it necessary to reject those which possess considerable interest. Such psalms in the present state of the art, are almost incapable of musical adaptation. One cause of this, in addition to one pointed out above, may have been a desire to produce a given number of stanzas on one subject, or, this failing, a multiplicity of subjects, within the usual compass of an ode. Hence we find absurd combinations of sentiments not related to each other, to which, it is unnecessary to add, musical adaptation is impossible. We admit that music requires various shades, and admits of abrupt changes of sentiment; but such changes should correspond to the nature of the subject. When we are permitted to resort to particular adaptation, greater variety of feeling, and more abrupt changes of style and theme are admissible, because in that case the music can modify, connect, and at the same time change with them. But so long as the church insists on the practice of singing the same tune in different sets of words, correspondence of sentiment and of style between the different stanzas of a single psalm or hymn, is too obviously necessary to require illustration. In those psalms that are devoted to some particular sentiment, such as praise or repentance, the poet has collected historical and doctrinal inducements, that are too circuitous in their application. In such cases, even when music is properly applied, the mind is forced to wander over too large a field, and the impression it receives will inevitably be general and indefinable. It is true, much interest may at times be excited during the performance of such psalms; but it must be remembered, that our early and endeared associations may have been connected with particular specimens belonging to this class—and though we may chance to be peculiarly affected by such performance, when these particular associations are preserved in full force, yet as the *precise quality* of the previous feelings of individual worshippers can never be known by those to whom this business is intrusted, such poetry can never be adapted to them, otherwise than by accident. Under such circumstances, we doubt the propriety of using specimens of this class before a promiscuous assembly. We cite the following in illustration of these remarks:

"Save me, O God, the swelling floods
Break in upon my soul."
Watts, Ps. 69, 1st part.

Here the theme of the poet is not simply the "sufferings of Christ," but that he *suffered for our salvation*,—yet we do not perceive a single allusion to it in this *particular relation*, until we arrive at the sixth verse; and even then the allusion, though palpable, is not impassioned. The subject of this psalm is full of interest to the Christian; but there are many reasons why it would appear much better in unpretending prose than in the dress given it by Dr. Watts. The language is too trifling, and too low. But tho' in Dr. Watts's psalms there is not a vast number of *faultless* specimens of lyric verse, there are those which possess much merit, and those that may be successfully adapted to music. We find insulated verses of the highest order, and occasionally a whole psalm that merits the same commendation.

The 72d, commencing

"Jesus shall reign where'er the sun
Does his successive journeys run,"

may, with the exception of the 2d and 3d stanzas, be cited as an excellent specimen of this class. In this, the transitions of sentiment are easy and natural, the language is simple and elevated, and there is a degree of dignity, energy and pathos, well calculated to enlist strongly the affections. With the above exceptions, there is a symmetry and beauty in the remainder, gradually unfolding to the final close, and we are prepared to join with enthusiasm in the chorus of men and angels,

"Let every creature rise and bring
Peculiar honours to our King," &c.

The stanzas we have excepted are defective, because they require less ardour of feeling than the first. In the first, we are told of the complete *universality* of the Saviour's reign, and then, by way of comment or inference, informed that it extends to *Europe*, *Persia*, and *India*. Now, as the idea presented in these two stanzas is only a part of that contained in the first, & can add no new inducement to praise, it undertakes the illustratration of that which the imagination has already illustrated, and is therefore unnecessary, and wholly destructive of musical effect.

The first three stanzas of the forty-seventh psalm,

"O for a shout of sacred joy,
To God the sovereign King;"

may also be cited as a specimen of the highest order. The sentiment contained in these stanzas is expressed in unusually animating language, and, in simplicity of construction, they are inimitable. It is worthy of remark that these stanzas are composed mostly of monosyllables, no one of which can be deemed superfluous. To these, when well adapted to music, he who could listen unmoved, must be made of stern materials. The following recommend themselves as specimens of superior excellence, viz.:

"Come sound his praise abroad,
And hymns of glory sing."
Ps. 95, 1st four stanzas.

"Sing to the Lord, ye distant lands,
Ye tribes of every tongue."
Ps. 96, 1st five stanzas.

"From all that dwell below the skies."
Ps. 117.

To those who are disposed to pursue the examination of the psalms still further, the following references to such as possess various degrees of merit, may be useful. They are not, however, cited as specimens of the highest order, and there are stanzas very defective scattered through the whole:

Watts's Ps. 16; (3d part, L. M.;) 24, 26; (3d and 4th ver.;) 27, 23, 29, 32; (1st and 2d, S. M.;) 33, C. M. 37; (3d pt. C. M. to the pause;) 51, L. M. 57, 61, 65; (2d pt. C. M.;) 66; (2d pt. C. M.;) 67, 72, 84, 85, 89; (4th pt. C. M.;) 92, 93, L. M. 95, 96, 98, 100, 103, L. M. and S. M. 103. C. M. 116; (2d pt. C. M. from pause.

Many hymns in this and other collections may also be pointed out, possessing great merit. The names of Watts, Addison, Doddridge, Cowper and Steele will ever be associated with our sweetest enjoyments of sacred minstrelsy. Witness the following by Watts:

"Behold the glories of the Lamb,
Amidst his Father's throne."
H. 173. B. 1. omit'g 4th and 5th v.

"Hear what the Lord from heaven proclaims
For all the pious dead."
(As altered by Dr. D.)

"How heavy is the night."
(Alt. as above.)

"Welcome, sweet day of rest," &c.

"Come, Holy Spirit, Heavenly Dove," &c.

"When I can read my title clear," &c.
(Omit 2d v.)

"Salvation, O! the joyful sound."

"When I survey the wondrous cross."
(Omit 4th v.)

"How sweet and awful is the place."
(1st v. only.)

Addison and Cowper have furnished but few specimens of the highest order, and the greatest part of their inferior productions are almost wholly destitute of lyric character. The well known ode of the former, commencing

"When all thy mercies, O my God,
My rising soul surveys," &c.

is worthy of his name. Also a few others.

The following excellent stanzas by Cowper are cited singly, because there is a wonderful falling off in those that succeed them:

"There is a fountain fill'd with blood,
Drawn from Immanuel's veins," &c.

"O for a closer walk with God,
A calm and heavenly frame," &c.

"Return, O Heavenly Dove, return,
Sweet messenger of rest," &c.

Dr. Doddridge has succeeded better in exciting and sustaining an interest in his subjects. We cite a few of his which are above mediocrity, the last two of which, however, need abridging:

"Praise to thy name, Eternal God,
For all the grace thou shedd'st abroad," &c.

Again:

"Now let our drooping hearts revive,
And all our tears be dry," &c.

Again:
"With transport, Lord, our souls proclaim
Th' immortal honours of thy name," &c.

"Grace! 'tis a charming sound,
Harmonious to the ear!"

Again:
"Thine earthly Sabbaths, Lord, we love;
But there's a nobler rest above."

Again:
"My God, thy service well demands
The remnant of my days," &c.
(See Dobell's Coll.)

Those from the pen of Miss Steele have, as a whole, more of lyrical character than the productions of any of the above mentioned writers. Indeed, we do not remember having seen a very indifferent one under that name. That, on the excellency of the Bible, is, in our opinion, superior to Watts's version of the same psalm, or to any of his on the same subject:

"Father of mercies, in thy word
What endless glory shines," &c.

Here the subjest is not lost sight of, and the interest is sustained without any useless repetition, except in the last verse.

"Come thou desire of all thy saints,
Our humble strains attend;" &c.

is another specimen full of interest.

That on Christ's death and resurrection,

"Come tune, ye saints, your noblest strain,"

is less faulty in sentiment than in language. The ideas are truly poetic, but there is a falling off in the fifth stanza, and too great a stretch of thought in the others for musical effect.

The hymn,

"And will the Lord thus condescend
To visit sinful worms," &c.

is not destitute of merit, although it affords an example of an abuse of imagery, somewhat like the conversion of a metaphor into an allegory; at least, too nearly so, to suit the simplicity and conciseness belonging to lyric verse.

That commencing thus:

"Come, ye that love the Saviour's name;"

is a specimen of superior merit. Also, the 'Pearl of Great Price,'

"Ye glittering toys of earth, adieu."

This one,

"To our Redeemer's glorious name,
Awake the sacred song," &c.

although rich in poetical ideas, shows less care of diction, being too full of queries and parentheses.

The one commencing,

"The Saviour! O what endless charms
Dwell in the blissful sound!"

is calculated to disarm criticism. The Evening Hymn, by the same,

"Great God, to thee my evening song
With humble gratitude I raise;"

although not faultless, appears to very great advantage, when contrasted with Bishop Kerr's on the same subject:

"Glory to thee, my God, this night."

The want of dignity and fluency of language, and the want of connexion of ideas, that ought not to be disjoined, as evinced in the following lines of the Bishop's:

"That with the world, myself, and thee,
I, ere I sleep, at peace may be;"

and

"The grave as little as my bed"—

also,

"And may sweet sleep mine eyelids close;
Sleep that shall me more vigorous make;"

manifest an inapplicability to music, that leads us to more highly prize the above by the highly gifted fair one. We quote but one specimen further from the same, which is well worthy of her pen:

"Thou lovely source of pure delight,
Whom I unseen adore."
(See Dobell's Coll.)

We will task the reader's patience with but few specimens more. One of Medley's Hymns (the Birth of Christ) is sufficient to immortalize the name of the author, without any regard to his others, which savour too much of the *rondeau*. It commences,

"Mortals awake, with angels join,
And chaunt the solemn lay."

It is so full of poetic fire, and beautiful imagery, that we can hardly refrain from transcribing the whole. We content ourselves, however, with three stanzas:

"2. In heaven the rapturous song began,
While sweet seraphic fire
Through all the shining legions ran,
And tuned the golden lyre.

3. Swift through the vast expanse it flew,
And loud the echo roll'd;
The theme, the song, the joy was new—
'Twas more than heaven could hold.

4. Down through the portals of the sky
Th' impetuous torrent ran;
And angels flew with eager joy
To bear the news to man."

Here is a grandeur of conception that rises to the sublime.

We cannot forbear quoting one specimen of Wesley's, which is by far the best we recollect to have seen of his productions. It is on Christ's ascension:

"Our Lord is risen from the dead,
Our Jesus is gone upon high."

It is rather dramatic in its character, and of course requires *particular adaptation:* but this is no disadvantage to it, as it is already set to music by one of the best masters, and it cannot be expected or wished that every hymn should in its character, be a uniform chorus or solo. For our part, it would be highly gratifying should many others which have been noticed in this article, be particularly adapted to music by some one of our countrymen competent to the task, & more so still, should our choirs qualify themselves to do justice to them in the performance. From the above, and from other writers, many good specimens might be selected; but enough have been cited to show the peculiar requisites of lyric verse, intended for the public services of the sanctuary; and should our remarks induce those who have the direction of this part of public worship, to make their selections with reference to the capability of the musical art, our labour will have been abundantly rewarded.

CARMINE CAPTUS.

MISCELLANEOUS.

LAST MOMENTS OF THOMAS PAINE THE INFIDEL.

The personal career of Thomas Paine, was marked by hateful vices and habits, which were notorious, and are proved by the strongest evidence. He made a bad husband: he brought with him to America, the wife and children of the man with whom he lodged at Paris, and seemed to have converted the former into his mistress, and maltreated them all; He violated his duty and was ignominiously dismissed as an exciseman in England, and a public officer in the United States; He laboured to evade the payment of his debts, even the most sacred, after he had the means of discharging them; he appeared to be wholly wanting in gratitude to his benefactors; he did not scruple to make false representations, when such might promote his private interest; he exhibited for many years, the spectacle of an abandoned, squalid sot, grovelling in the lowest and coarsest fellowship; he devoted much of his time to the purpose of overthrowing all revealed religion, and we think, made by his writings on the subject, more wretched unbelievers than any other author; his book, the *Age of Reason*, was especially adapted, and has chiefly served to pervert those classes of society which stand most in need of the restraints and consolations of Christianity.

It is undeniable that he rendered very important services to the cause of American Independence: but it is equally so, that no cause was ever more outraged after its triumph, by the private conduct and character of an advocate—a circumstance, however, which does not impair the real excellence and glory of the cause itself. He set up, besides, the most extravagant claims as a benefactor, and laboured to blacken the true hero of the revolution; the transcendent model of patriots, and the brightest ornament of American history. We may value and acknowledge the aid furnished by Paine; but we are entitled and bound to reprobate the betrayer of public trusts; the violator of domestic ties; the sordid ingrate; the venomous defamer of unequalled virtue; the overweening boaster; the mischievous assailant of the Gospel; and the habitual drunkard. When Dr. Rush visited him for the first time, in order to enlist his pen for the advocates of independence, he found reason to believe that he had already begun, or undertaken to write on the other side; but he was so unsettled in his principles and views as to be easily induced to join with the separatists. This anecdote rests upon the authority of Dr. Rush himself, who communicated it to a gentleman of this city of our acquaintance. We should not omit to add, indeed, that he remained as steadfast as he was useful to the American cause; whether from a pure and enfightened attachment to it, or the want of temptation or opportunity to desert it, or the profound hatred which he bore to the ministry and institutions of the mother country—let the previous and subsequent tenor of his life determine.

Eye witnesses entirely credible, have borne circumstantial testimony to his demeanor and condition in his last days: and their reports constitute a picture and a lesson scarcely less awful than any of the kind which the death bed has ever afforded. We do not remember to have read or heard of a case that more forcibly exemplified the truth of Warburton's fine remark.

"Humanity is but a poor thing, at best; but in certain situations is capable of becoming so wretched, that let proud philosophy say what it will, it is not to be endured without the aids and hopes of religion."

Paine's bodily situation, produced by uncleanliness and disease, was such that we cannot venture to repeat the description of it, which his physician has drawn. That respectable individual, Dr. Manley of New York, had recorded also details illustrative of the state of his mind, some of which we shall proceed to transcribe.

"I recollect being with him at night, watching; he was very apprehensive of a speedy dissolution, and suffered great distress of mind, and perhaps of body, as he was waiting the event of an application to the society of Friends, for permission that his corpse might be deposited in their grave ground, and had reason to believe that the request would be refused, when he remarked in these words;—'I think I can say what *they* make Jesus Christ say—My God, my God, why hast thou forsaken me? During the latter part of his life, he would not be left alone night or day; he not only required to have some person with him, but he must see that some one was there, and would not allow his curtains to be closed at any time; and if, as it would sometimes unavoidably happen, he was left alone, he would scream and halloo until some person came to him: when relief from pain would admit, he seemed thoughtful and contemplative, his eyes being generally closed, and his hands folded upon his breast, although he never slept without the assistance of an anodyne. There was something remarkable in his conduct about this period, (which comprises about two weeks immediately preceding his death,) particularly when we reflect that Thomas Paine was author of the Age of Reason. He would call out during his paroxysms of distress without intermission, "O Lord help me, God help me, Jesus Christ help me," &c. repeating the same expression in a tone of voice that alarmed the house. During the whole course of his illness, his petulence, vanity, and self will were excessive."

Dr. Manley took occasion, two or three days before his demise, to ask him emphatically, whether he believed or wished to believe that Jesus Christ was the Son of God. After a pause of some minutes, he answered, "I have no wish to believe on that subject." His will is dated the 18th of January, 1809, and begins thus, "The last will and testament of me the subscriber Thomas Paine, reposing confidence in my creator God, and in no other being, for I know of no other, nor believe in any other."

In Mr. Noah's speech, we find the following bold and unequivocal declaration, that the *sceptre has departed from Judah.*

"It is difficult at this period to decide with certainty on the manner and forms adopted in choosing the Judges of Israel. Most of the distinguished men who had filled that station were 'raised up by divine influence.' Their skill in war, and wisdom in peace, their valour and experience, their capacity to govern, and incidental and necessary qualifications, calculated to excite public confidence, were passports to office.

"Dispersed as the nation now is, and no possibility of concentrating the general voice, there can be *no just power to grant; no right to withhold:* the office must be assumed by divine permission, and the power, exercised by general consent and approbation. He who assumes this power, who takes the lead in the great work of regeneration, and judges righteously, will always be sustained by public opinion.—By that test I wish to be judged."

* * * * * * *

It is not a little singular that the "Governor and Judge of Israel," in his proclamation intended to induce the scattered tribes to collect at his city of refuge, should quote from the *New Testament;* is is strange that he should recommend to them "peace and union, charity and good will to all, and toleration and liberality to *their* BRETHREN *of every religious denomination;* but it is passing strange that he should use the following language in his speech. "I judge religion from its effects; and when I look around me, and see the the seminaries of learning and institutions of charity—when I see temperance united to industry—virtue and wisdom, benevolence and good faith, existing among Christians—if this be the result of their religon, God forbid that it should be destroyed. *Let it flourish.* I will *support that faith in its purity;* but let us be equally charitable to all."

We confess that the whole of this business appears to us anomalous. It may, however be one of the inscrutable means, by which the Lord is fulfilling his wise purposes towards the children of Men. We know that the Jews shall be brought in with the fulness of the Gentiles: and the indications from every part of the globe in fulfilment of unerring prophecy, make it certain, that the day of salvation is near at hand. May the Lord hasten it in his own good time.—*Col. Star.*

REMOVAL
I. J. BERRY,

WISHES to apprize his friends and the Public in general, that he has removed from No. 65, Genesee-st. to the

NEW BRICK STORE,

corner of Genesee, and Bleecker streets, a few rods south of the Canal, and opposite Sage & Luce's Tavern,—where he has just received from New-York in addition to his former stock a general and extensive assortment of

GROCERIES,

LIQUORS, WINE, FRUIT, FISH, &c.

comprising the best of Hyson, Young Hyson, Hyson Skin, and Souchong TEAS,—Loaf, Lump and Raw SUGARS,—Coffee, Chocolate, Rice Spice, Cloves, Nutmegs, &c.—Molasses, St. Croix Rum, Old Jamaica Spirit, Holland Gin Cogniac Brandy of a superior quality, Madeira, Port, and other wines,—Box and Keg Raisins, Prunes, Currants, Figs, Almonds, Walnuts, Maderia Nuts, Lemons, Anchovies, Florence Oil, Olive, Capers, &c.

TOBACCO, in pound, half-pound, and small Papers,—SNUFF, in Bottles and Bladders,—Spanish and American Segars,—Box Herring, Cod-Fish, Shad and Mackerel in barrels, and half barrels, '1825' brand. A quantity of *Wire Sieves*, made expressly for sifting meal, and a parcel of Bottled Cider, of a superior quality, all of which will be sold at the most reasonable terms.

Country Produce taken in exchange for Goods.

He likewise has to inform the Public, that he continues his

GENERAL SEED ESTABLISHMENT,

at this Store, where may be had at proper seasons of the year, every kind of rare and common Seeds. Fancy flowers, Cabbage plants, Garden, and flower pot, &c. &c.

Utica, June 17th, 1825. 51tf

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I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent. for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

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